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TENNYSON AS A RELIGIOUS TEACHER. By CHARLES F. G. MASTERMAN, M.A., Christ's College, Cambridge. London: Methuen & Co., 1900. Pp. 253. 6s.

WE have here a remarkable book—253 good-sized pages devoted to a study of Tennyson's religious teaching and influence—remarkable at least as tribute and testimonial to the late poet-laureate's place and power in the literature of his generation. The writer is thoroughly well-informed on his subject, and he treats it with most elaborate and conscientious, and, for the most part too, we are constrained to add, intelligent, painstaking. The book is well written, without being very readable; most readers, in fact, would, we fear, pronounce it dull. The theological position of the writer seems to be that of the "broad-church" man—very "broad," for we find him (p. 237) speaking thus of Walt Whitman: "Whitman can contribute a calm serenity, a grateful acceptance of life as it is, a recognition of the beauty of common things, a steadfast unassailable conviction that the universe is good." He virtually, almost expressly indeed, calls Whitman a "great religious teacher." It is an astonishing, a staggering misinterpretation of the frank animalism of this "poet." It even throws a shadow of doubt over the capacity of the writer to deal with the subject that he undertakes. The book is, however, on the whole, a scholarly piece of work. In it full justice is done to the mainly wholesome and helpful moral and religious spirit and purpose and influence of Tennyson's poetry.

WILLIAM C. WILKINSON.

THE UNIVERSITY OF CHICAGO.

CONFIRMATION. By RIGHT REV. A. C. A. HALL, D.D., Bishop of Vermont. London: Longmans, Green & Co., 1900. Pp. 238. 5s.

"THESE HOLY MYSTERIES": Addresses upon the History and Meaning of the Christian Liturgy, more particularly with Regard to the Use of the Church of England. By REV. C. CLEMENTSON, M.A., Vicar of Crookes, Sheffield. London: Rivingtons, 1899. Pp. 150. 3s. 6d.

BISHOP HALL is an Englishman, and was for many years a leader of the advanced high-church party in England. Not unnaturally his work on *Confirmation* appears as a volume of "The Oxford Library of Practical Theology." Great learning along the lines of patristic theology is manifest, as well as a singular subtlety in distinctions, suggestive of the schoolmen of the Middle Ages and the Puritan writers

of the school of John Owen. The mode of administration of confirmation, the administrator, the gift bestowed, the relation of the rite to baptism on the one hand, and to the communion on the other, and the preparation for the reception of the ordinance, are all discussed with great elaboration. The chapter on "The Gift of Confirmation, and Its Relation to That of Baptism" may be taken as typical of the whole work. In both these rites Bishop Hall holds that the Holy Ghost is imparted. But, in opposition to many of his school of thought, he makes the gift at confirmation far more than an additional bestowal of the blessing supposed to be already imparted in baptism. Quoting Bishop Seabury's catechism, the author adopts the following definition: "In our water-baptism the Holy Ghost purifies and fits us to be a temple for himself; and in confirmation he enters and takes possession of this temple." Despite the almost mechanical method in which this book seems to suppose the spirit of God to be imparted, its later chapters, dealing with the spiritual qualifications for confirmation, are redolent of a real, if somewhat mediæval, piety.

The word "liturgy," popularly representing any precomposed form of public worship, is employed by Mr. Clementson in the restricted ecclesiastical sense of the eucharistic ritual. The evolution of the English Communion Office is developed with remarkable fullness, and to those who care to seek the sources from which the elements of that service come the work is of value. The subject is approached from the point of view of the extreme high-church man. Naturally, therefore, slight reference is made to the scanty New Testament allusions to the Lord's Supper, but abundant quotations from the Fathers furnish authority for almost all the dogmas which root themselves in the principle that the Christian minister is a sacrificing priest.

CHICAGO.

CHARLES EDWARD CHENEY.

PRINCIPLES OF PUBLIC SPEAKING. Comprising the technique of articulation, phrasing, emphasis; the cure of vocal defects; the elements of gesture; a complete guide to public speaking, extemporaneous speaking, debate, and parliamentary law, together with many exercises, forms, and practice selections. By GUY CARLETON LEE, PH.D., of Johns Hopkins University. New York and London: G. P. Putnam's Sons, 1899. Pp. xi + 458. \$1.25.

THE title-page above transcribed gives a sufficiently minute outline of the contents of this volume. The author's treatment of defects of